that they would degenerate. For all that, they live contentedly and would certainly be happy if the Christian religion were to temper a little their barbarity and filth.

One asks why there are so few of them, given the multitudes of women. They reply that the Christians are to blame, because, as one of them told Father Raymond, the Spanish on two occasions massacred all the Caribs on the island of Saint Christopher, and once those of Guadeloupe, from which it is said only one woman escaped to the mountains with her children to people that region. The Spanish wanted to do the same at Dominica and massacred a good half of the Caribs there. Since then the Caribs have been victims of smallpox, which they call variola, and of which several rotted and died, since they did not yet know a remedy for this disease. In short, they have been captured or killed by everybody: Flemish, English, Spanish, and the Allouagues, who are their enemies.

[49]

CHAPTER II

Their Language

The language of the Caribs is different from that of the Galibis of the mainland. It is difficult to learn for several reasons. The first is that they do not record it in writing or in any character. It therefore requires great patience in listening and close attention to distinguish their words, which they spout out rapidly, and also a great memory to retain what one has been able to gather. The second is that they have several sorts of languages. The men have theirs and the women theirs, and there is still another for harangues and important speeches that even the young people do not understand well. The third is that they have no words at all to express the powers of the soul, such as the will, the understanding, nor any words for what concerns religion or politeness. They have no term of honor such as 'Our Father.' They express, however, several acts of the understanding and of the will, such as to remember and to wish. In other things the tongue is copious and rather pretty. They sometimes sing their songs in a tone which is not agreeable and is very simple. They sing whatever occurs to them without rhyme and very often without reason, especially against their enemies.

601 They call each other by terms which signify degrees of kinship on the father's side or by marriage, as father, brother, cousin; others they call companion [compère].

551 572 They never name a person by his name, particularly if he is related. If they are compelled to name him, they say only half of the word. They often adopt the name of someone with whom they have contracted a particular friendship or companionship.

●198 They have a jargon or special language (1) which they use in

1. Rom. version: "corrupt language."

dealing with us, and which is Spanish, French, and Carib all mixed up together.

[50] CHAPTER III

Their Religion, or Rather Superstitions

762 [771] It is better to say that the Caribs have no religion, because they do not even know the word for it, nor for prayer, church, or worship. They recognize, however, something in the way of a deity to which they render some duty, not by any love but merely for fear he will do them some harm. At the beginning of every revel or feast, they offer him the first morsels of the banquet. In a corner they put a matoutou (which is a sort of low stool made of rushes like their baskets) for him and place the best cassava they have upon it, along with gourds full of ouicou [a kind of beer], which is their usual drink. They do the same when they clear a wood to make a garden. They believe that this god eats what they offer him. Even though they find it as they left it, they say it is not the same. They believe there are [776] male and female among the gods, who are many. They often consult them, whether for the success of their wars or for the end of their sicknesses. The gods answer them, but here is how: there are 756 787 several of the Caribs, men and women, who are devoted and consecrated to these gods from their early youth, and who alone make them appear and speak to them. They are called boïé [boye] or boïaïko, and they fast for a long time and abstain from many things.

done them. They swim like fish. In war it does not matter if their canoe capsizes for they know how to right it very easily and get inside it again. They always carry their hammocks with them.

7. Lore and Learning

802 The Caribs do not count higher than ten, and they demonstrate it by their fingers. Sometimes they count to twenty, or twice ten, showing both fingers and toes. To express a greater number they pick up some sand and throw it, and they say, "as many as flies," or "very many," or "as much as this." They count months by moons and count days by nights, for they say, "I will be there for so many nights," or "I will return after so many nights." They also express with their hands and arms how they consider and measure the goodness of nations. They point to their entire hand and a part of their arm and say to us that France is as good as this. For the Flemish or Dutch they show the hand and say "as good as this." The English are the worst in their estimation, and they only indicate them by showing the tips of their fingers. It is possible that when they speak of the French in their absence, or before men of other nations, they do not maintain the same division. They use little tobacco and like to mock the Europeans who come so far to these islands seeking this miserable weed.

198 They have their own particular language, which I believe is very hard to learn. Besides this they have a jargon mixed with French, Spanish, English, and Flemish. The trade they have had with those nations has caused the Caribs to learn some of the words of these languages, so that in a short time one is able to understand and be understood by them. This will be a great advantage for their instruction.

173 were Galibis from the continent who branched off in order to conquer the islands. The captain who led them was small in size but great in courage. It is said that he ate little and drank even less. All the natives of the country
●[M8] were exterminated except for the women, who have always retained something of their own language, in order to keep alive the memory of these conquests. The captain then ordered them to carry the heads of his enemies to a place where the fathers could show them to their children and they successively to all their posterity. As a matter of fact these heads have been found by the French in the small caves formed in the rocks by the edge of the sea. They told me that they had once had kings and that the word abouyou was the name for those who carried them on their shoulders. Furthermore they said that the Caribs who had their carbet [men's house] at the foot of Soufrière on Dominica beyond d'Amichon were descended from these kings."

But this good Father did not take the trouble of asking when the Caribs had ceased to have kings, which would be a fact worth knowing.

174 One can add two or three things which clearly show that these peoples are descended from Galibis. First of all there is a common tradition which all of the Caribs believe: they affirm that the Galibis, their ancestors, came into these islands in centuries past in order to fight the Igneri, who were the natives in this country. The second thing which confirms it and about which we will talk elsewhere is the diversity of the language between men and women, which still persists today. They say that this diversity had its origin at the time of the conquest, because the Galibis killed all the males of these islands and only spared the wives and daughters to whom they gave husbands from the young men of their nation. Both groups have maintained their original language. To all of this evidence must be added the general resemblance of religion, of customs, and of language. Thus there can be no question or doubt as to whether they had their origin from the Galibis of the continent.

726 At the beginning of the occupation of Guadeloupe it was a common belief both among the Caribs and among the old French inhabitants that in addition to the Caribs who were the masters of the islands there

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

from the missionaries and other observers who had contact with the Indians between 1650 and 1700, when the Lesser Antilles were first being settled. Bouton (1640), Breton (1877, 1892), Labat (1724, 1931), La Borde (1704, 1886), Du Puis (1652), and Dutertre (1667–71; copied in Rochefort, 1665, and Davies, 1666) are the principal primary sources. These have been compiled by Ballet (1875), Harris (1904), Sheldon (1820), Cornilliac (1875), Edwards (1818–19), Featherman (1881–91), Jefferys (1760), Joyce (1916), and Ober (1895), in the last six cases in conjunction with comparable compilations of *Arawak* ethnography. Delawarde (1938), Ober (1880), and D. Taylor (1935, 1936, 1938) have provided information concerning the modern descendants of the *Carib* in the West Indies, while Conzemius (1928) and Sapper (1897 b) have described the *Black Carib* of Central America.

Although the number of *Carib* sources and compilations is smaller than for the *Arawak*, each source, being more or less ethnographic in nature, contains relatively more information, and our knowledge of *Carib* culture is therefore comparable to that of *Arawak* culture. Many of the missionaries failed to distinguish between islands, and as a result the following account will deal with the *Carib* as a whole. The period covered is that from 1650 to 1700, when the *Carib* were concentrated on Dominica, Martinique, and St. Vincent.

ETHNOGRAPHY

The *Carib* had a strong national consciousness. To distinguish themselves from the *Arawak* they used the term *Calinago* or *Calino*, which was corrupted by Columbus to *Caribales*, and later to *Carib*. From it comes our word "cannibal." The inhabitants of each island had a special name, which was formed by adding a suffix to the name of the island. Dominica, for example, was called Oüaitoucoubouli, and its inhabitants had the name *Oüaitoucoubouliri*.

Carib men and women had certain differences in language, which may have been due to the fact that many of the women had been captured from the *Arawak*. When speaking together both sexes used the men's language. The old men also had some words not found in the ordinary men's language. These were developed in the war councils.

No estimates of the original population of the *Carib* islands have been discovered. By 1700, it is said that the number of those Indians had fallen to 4,000, half of them on Dominica and the rest on St. Vincent. The *Carib* were more robust than the *Arawak*. They had well-developed, flexible bodies and broad buttocks and shoulders. Their height was medium, the skin olive-colored, and the hair and eyes black. When at ease they tended to be melancholy; when aroused they became truculent and vindictive.

653334—48——37

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

LANGUAGE AND VOCABULARY

191 The last Caribs in Dominica to speak the native Indian idiom as their mother tongue died some 20 to 25 years ago. But even 60 years ago, at the time of Ober's first visit, the language was employed only by a small minority of older men and women. The urge for economic contacts with the Creole-negro population surrounding them combined, in all probability, with the priests' disapproval of continued isolation of a flock whose conversion was henceforth secure, ended in the adoption of that lingua franca of the West Indies, Creole patois. Those Caribs who today remember some smattering of their fathers' and mothers' tongue regard such knowledge rather in the light of a joke.

[198] Whether the proverbial distinction between the men's and the women's languages persisted to the end is hard to say, but it is certain that some of the words given below belong to the Carib, and others—the majority—to the Arawak stock of languages. Creole patois itself is rich in the debris of many tongues and it is to be hoped that some philologist will soon undertake its excavation.

192 The following vocabulary is neither exhaustive of living linguistic
115 vestiges nor is the whole of it necessarily known to any one person now living in the Reserve. My chief informants were: Jimmy (Dordor) Benjamin of Bataka and his brother, Jean Noël (now dead), "Fanfan" and Ma' Bernard of St. Cyr, Lucien of Waïçima, Ma' Henri and her sister Ma' Janney of Bataka, and Choline and Chief Jolly John of Ste. Marie, Salybia. The latter furnished me with the song and some of the words, but was especially helpful in acting as my host, guide, and sponsor in the Reserve.

126 The words have been put down as they were given me—in their
192 final form only after hearing them repeated many times by different people. Other vocabularies (in particular that of Father Raymond Breton, published 1665) have been consulted only as a check to word meaning and form. The spelling, as with all unwritten idioms, has been rather a problem. Breton wrote Carib like French, bu tat the best, and apart from the fact that French pronunciation has changed since his time, such a method is clumsy. I very much regret not having had a recording apparatus, but have done my best with the means at my disposal. In general, and taking the following modifications into account, the vowels have been given their Latin values, while the consonants are as in English. Stress is denoted by the apostrophe, as in supplemen'tary.

a, as in father; ao, as in how: ão, as in Portuguese "cão".
ã, as indefinite vowel sound in mother; becomes nasal when final.
ã, as "an" in French; ă, as in cat.
e, as in wet; ẽ, as em (final) in Portuguese.
é, as in French, née.

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

The Indians of Guiana to-day, says a very thorough investigator, who published the results of his researches ten years ago,[1] are divided into four branches, as the Warrau, Arawak, Wapiana, and the Carib. "The languages of these four branches are quite distinct from each other; and within the language are dialectic variations. . . A stranger finds it difficult to distinguish, merely from appearances, the different members of the respective tribes. . . . The Arawaks are slightly taller than the Warraus; their bodies, though short and broad, are far better proportioned; skin lighter in color; expression of face brighter and more intelligent. . . . They are the most cleanly of all the Indians. . . . The Caribs are darker; somewhat taller than the Arawaks, bodies better built; having, in appearance and in reality, far greater strength; features coarser, with the appearance of greater power. . . . There is a constant enmity between Caribs and Arawaks. The Arawaks to this day retain a timid dread of the Caribs, who repay the feeling with contempt. . . . The Caribs are the most warlike of all, especially the pure Caribs. . . . They are peculiar among the tribes, in that they occupy no particular district, but are scattered more or less thickly throughout the country. . . . They are the great pottery-makers. . . . The Caribs seem to represent migrations into the country already occupied by the other tribes, and may be contradistinguished as natives and stranger tribes; the three branches of natives being all united by a common feeling of aversion to the Caribs, or strangers. . . . The natives all make their hammocks of the fiber of a palm (*Mauritia flexuosa*) while the Caribs make theirs of *cotton*. . . . The fact that the true, or island Caribs, had two vocabularies, one used by the men, and the other by the women, has long been known." Humboldt alludes to this difference of speech, and it is mentioned in my "Camps in

[1] "Among the Indians of Guiana," by E. F. Im Thurm. London, 1883.

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

the Caribbees," so that I will not further quote, than to point out that he says:

"The difference in the language of the two sexes is more striking among the people of the Carib race than among any other American nations. The pride of the Caribs led them to withdraw themselves from every other tribe, even from those with whom, by their language, they have affinity." It may be added, however, that this difference of language as between the sexes, among the Caribs, was supposed to have its origin in the fact that the women were of the Arawak tribes, captured by the Caribs, while the males were killed. "Among the true Caribs," says Im Thurm, "a two-inch broad band of cotton is knitted round each ankle, and just below the knee of every young female child, and this band is never removed during life, or if removed, is immediately replaced. The consequence is that the muscles of the calf swell out to an abnormal degree between these bands," etc. This peculiarity, of the swollen calf, was noticed among the Caribs by the first discoverers, in 1493. "Every man wears a long strip of cloth between the legs and fastened to a belt, and the women a short apron, tied by strings around the waist. This apron is usually made of beads or of bright-colored seeds, in conventional patterns . . . The men also wear a necklace of white and shining peccary teeth, as well as an armlet . . . They paint their bodies and pull out all hairs not on the scalp. . . . For staining their skins and hammocks, the men use *faroah*,—the deep red pulp around the seeds of the anatto (*Bixa orellana*),—as when first discovered. As ornaments, the true Caribs wear crescent-shaped nose-pieces and ear-distenders, as well as lip ornaments, crowns of feathers, feather ruffs, and short mantles of woven cotton ornamented with feathers. The women are less given to ornament, except that they wear great girdles of beads and bright seeds, etc.; and as a tribe, they are not prone to wear European clothing, save as single garments, occasionally, and beads. . . .

[113]

4. Dutertre (R.-P.), Histoire Générale des Antilles /General History of the Antilles/. Paris, 1658.

174 several other historians have set forth an opinion diametrically opposed to this. According to them, the Caribs of the Antilles came, on the contrary, from the Guianas, since they have heard the Indians themselves say that they were descended from the Galibis, who still inhabit these regions today. This is in harmony with the theory generally adopted by modern linguists, according to whom the origin of the Carib race, in its widest sense, would be found at a point in the center of Brazil, situated possibly to the north, possibly to the south, of the Amazon. It is from this point that the Caribs appear to have migrated to Guiana, whence they betook themselves to the Lesser Antilles, following almost the /131/ same route as their Arawak predecessors. This latter theory is today held by the most informed anthropologists and we shall see later that it is in part confirmed by the linguistic observations we have been able to make.

Wherever they came from the Caribs, (according to the most reliable writers), appear as they overran the islands to have massacred all the men and spared the women whom they made their wives or their slaves. These women were of the Arawak race and spoke a 198 191 different language from that of the Caribs. An interesting fact, and one which is recounted by most travellers, is that this Arawak language perpetuated itself among the women from mother to daughter, while the men spoke Carib from father to son, the members of both sexes understanding, besides the two languages, but speaking only that which was proper to its own sex. Father Labat, after having related these facts, adds that there existed among the Caribs still a third language belonging to the warriors, but this third language is not mentioned in any other place. The duality of language, whose origin we have just shown, has been recorded at different times and was perpetuated for more than five centuries among the Caribs of the Antilles; even today there remain traces of it among the last members of this race whose present vocabulary still contains some Arawak words.

175 When Columbus landed in the Lesser Antilles, at Guadeloupe, at the time of his second voyage, in 1493, and in the other islands during his later voyages, he was always greeted with arrows by the Caribs; the Spanish also, who remembered these islanders unfavorably,

12: Taylor E-5 (ca. 1930-1937)1949
ST13 Callinago ST13

the Spanish loan-words employed by the Carib of Breton's day show, they had already become familiar with iron, nails, wire, etc.

Rouse derives Columbus' "caribales" from "the term *Calinago* or *Calino*."[19] Breton gives: Callínago (Breton's *ll* probably approaches an apical *r;* while omission of the collective suffix, -go, would give Callina) as the men's, Callíponam [karíponā] as the women's name for their tribe or nation. The form "caribales" is more likely to have come from the latter than from the former term.

"*Carib* men and women had certain differences in language, which may have been due to the fact that many of the women had been captured from the *Arawak*."[20] The persistence of such differences among the modern Black Carib of Central America (as also, by all acounts, among the last native speakers in Dominica and in St Vincent), would be hard to explain on similar grounds. Rouse seems to be unaware of the fact that, by Breton's time at least, the Cariban dialect of the Igneri's former conquerors had been reduced, in the speech of the Lesser Antilles, to much the same part as had Norman French, by Chaucer's day, in that of post-Conquest England. Therefore, although the Dominica Carib told Breton that they and the Guiana Galibi were of the same descent, their language was already basically different: "Le langage de nos Caraïbes est différent de celui des Gallibys de terre ferme"; and "Diversa utrisque linqua, licet illi ab his descendisse in Insulas dicant."[21]

"No estimates of the original population of the *Carib* islands have been discovered."[22] Nevertheless, the 1647 *Relation* speaks of the Caribs being "quite four or five thousand" in Dominica, and "sans nombre" in St Vincent; and elsewhere comments:

> It perhaps be asked why there are so few of them, especially in view of the multitude of their women. They tell you that it is on account of the Christians; for, as one of them told Father Raymond, the Spaniards twice massacred all the Savages of the island of St. Christopher; and once those of Guadeloupe, of whom there escaped only one woman and her children who ran away to the mountains, and, so they say, bred there. They tried to do the same in Dominica, and managed to kill quite half of those there. Since then they have been decimated by small-pox, which they call variola, and of which some died rotting, being still ignorant of any cure for this disease. Moreover, everybody captures and carries off or kills them: Flemmings, English, Spaniards, and their Allouagues, who are their enemies.[23]

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19 *Handbook*, p. 549.
20 *Ibid.*
21 Armand de la Paix, p. 49; Breton (?), p. 132: both in Rennard.
22 *Handbook*, p. 549.
23 Armand de la Paix, pp. 112 and 48.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

121 plaining changes in their social structure is universally recognized by ethnologists today. In an article on American culture history LOWIE recently wrote (36): « Another interesting question is how far the Southeast of the United States has been influenced by the Amazon-Orinoco area via the West Indies ». Further on he mentions the lack of published botanical data dealing with such plants as maize, manioc, and the species supplying fish poisons.

It is the hope of the present authors that at least some of the plant-lore of the Island Caribs may be permanently recorded in this publication. The aim of this paper is to provide accurate botanical and ethnographical information about species gathered or cultivated by the Caribs of Dominica not only today but also (as far as possible) in the past. Certain modern commercial crops — such as limes, oranges, and vanilla — which play a part in Carib economy today have been excluded. It is not claimed that all the species included in our list were found growing in the islands at the time of their discovery, for indeed a number of them are of Old World origin. The origin of such species is stated in the enumeration of plants.

II. HISTORICAL NOTES

101 At the time of the Spanish Conquest, the Greater Antilles and the Bahamas
174 were dominated by an Arawakan-speaking people with a stratified society and a religious cult involving priests and idols. These *Tainos*, as they have been called, practised horticulture and made pottery, as did also another, more warlike people called *Maçoriges* or *Ciguayos*, who occupied a part of north-eastern Hispaniola, but about whom little else is known. Nor can much be said about the primitive *Siboneyes* or *Guanahatabeyes*, of whom only a few then remained in the western extremity of Cuba, except that they — unlike other inhabitants of the West Indian islands — had probably come from North America rather than from South America, and still had a non-horticultural and pre-ceramic culture.

191 The Lesser Antilles, from Tobago in the south to Vieques in the north-
198 west, were then occupied by a people called *Kariphuna* or *Island-Carib*, about whom the most widely known fact is that they all used two distinct languages : a « women's speech » belonging to the same linguistic stock (Arawakan) as did Taino, and a « men's speech » belonging to the Cariban family of languages. It is less generally known that, by the middle of the seventeenth century when these languages first were recorded, the latter had degenerated to a jargon in the sense that it could not be used for ordinary communication without resort to a host of grammatical words and affixes belonging to the « women's speech », which was in fact the first language of male and female alike. The

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

« men's speech » was then — and in all probability long had been — a secondary language learnt in late childhood for reasons of prestige. According to Island-Carib tradition, which there seems to be no cause for doubting, the explanation of this peculiar situation is that these islands had been conquered before the coming of the Europeans by a band of *Galibi* (*Kalina* or *True Carib*) warriors from Guiana, who had taken the female inhabitants to wife and killed all the men.

What we may call the national language of the historical Island-Carib is no more Cariban than is English, since the Norman Conquest, a Romance language. But although it is, like them, Arawakan, Kariphuna (Island-Carib) appears to have emerged from the parent tongue centuries before Taino, Lokono, Goajiro and Paraujano ; and was therefore most probably brought to these islands by a separate migration. From radiocarbon dating it now appears, on the other hand, that the type of pottery known as « White-on-red », and found only in the valley of the Orinoco and in the Antilles, was being made on the lower Orinoco as early as 800 B. C., while a pre-ceramic culture flourished at the same period on the neighbouring island of Trinidad. At that time, the ancestors of the above-named Arawakan-speaking tribes formed, in all likelihood, a united people speaking one language ; and we may conjecture that the first split came about through a partial migration that took horticulture and pottery to Trinidad. The geographical situation in historical times of the Taino, Island-Carib, and Lokono further suggests that the first migrants spread in the course of time to other, more northerly islands, where they were subsequently cut off from their fellow tribesmen in Trinidad by a second migration from the mainland — that of the Island-Caribs' Arawakan-speaking ancestors, who had not participated in the first migration.

It may be fairly assumed that horticulture and pottery were already known to an Arawakan-speaking tribe ancestral to all those we have mentioned so far ; but it would not be surprising had the later migrants, whether friendly or hostile to the earlier settlers, introduced innovations that were welcome to the latter dwellers on the periphery of a culture-area. And indeed Taino and Island-Carib have in common several culture words that, whatever their ancestry, are not shared by Lokono or Goajiro, whose basic vocabularies apparently are closer to that of Taino than to that of the Island-Carib. So, for example, the basketry ' sifter ' is called *hibis* in Taino and *hibiset* in Island-Carib, but *manale* (borrowed from a Cariban language) in Lokono ; the little tree, *Bixa orellana*, whose fruit provided a red paint, is called *biša* in Taino and *biset* in Island-Carib, but *sirabuli* in Lokono ; *Genipa americana*, whose fruit provided a black stain, is called *šaua* in Taino and *saua* in Island-Carib, but *lana* in Lokono ; and the pineapple is called *iáiaua* in both Taino and Island-Carib, but *nana* in Lokono. Institutional friendship, known both to the Taino and to the Island-Carib (but not to the Lokono), was designated as *uatiae* (by the former) or *uatïnâ* (by the latter) ' our friend ', *datiae* (by the former) or *nïïnâ* (by the latter) ' my friend '. This last example also suggests a closer genetic relationship between Taino and Lokono, which also has the prefix d(a)- as marker of first person singular ; compare Lokono *dabitadu* ' my clan ' with Island-Carib *nibitaru* ' my (fishing-) line ', string (for bow), etc.

Also the Carib invaders of the Lesser Antilles undoubtedly brought with them changes and innovations, many of which are reflected in the vocabulary. To judge from the latter, these mainly concerned affinal (as opposed to con-

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

called *budkai*. Basketry « satchels » slung by a cord or band from the shoulder (*bakála*), and « travel-baskets » carried in canoes or used in the home for storage (*iamáti*), are closely woven in twill or wickerwork and in a variety of patterns. Moreover, each such basket consists of a « head » and a « bottom » which telescope into one another; each of these in turn being made in duplicate of an outer « skin » and an inner « member » between which layers of cachibou leaves (*Calathea lutea*) are arranged in such a way as to render the container waterproof.

For obvious reasons, stone implements, bone fish-hooks, and (later) baked-clay griddles and bows and arrows ceased to be made as soon as they could be replaced by their more efficient European equivalents. Nor have hammocks or pottery been regularly made for the past hundred years. But most of the basketry, dugout canoes, bromelia fishing-lines, wooden mortars and pestles and troughs, cane-presses, and calabash vessels are still made and used; while horticulture of the « slash and burn » variety is still carried on by means of the billhookshaped « cutlass » and the dibble or digging stick.

In their gardens or provision-grounds, which were (and are) always situated on the interior heights behind their homes, various kinds of manioc and sweet potatoes predominated. « Pumpkins » (*uauáma*) and maize were secondary crops. Plantains (*balálu*), an importation from the Old World, and possibly bananas (of a variety called *bakáku*), were cultivated soon after the Conquest, and soon became very popular, as also did one tropical American species of yam (*Dioscorea trifida*, Island-Carib *kásu*). The present-day predominance of other true yams from the Old World, oriental « dasheen » (chou de Chine), and New World tania (Island-Carib men *tdia*, women *uáho*) is of recent date among the Indians of Dominica. With the exception of tania, these crops would seem to have been taken over from the Negroes in the last thirty or forty years in order to offset a decline in game, wild foodstuffs, and fish.

Island-Carib men continued to learn and use a special vocabulary of Cariban ancestry, which gradually dwindled until, a generation before the last native speaker of the Dominican dialect died (about 1920), this consisted of little more than a score of words, among which were those for « I » (m. *áu*, w. *nukúia*), « thou » (m. *amóro*, w. *bukúia*), « man » (m. *uókori*, w. *eiéri*), and « woman » (m. *uóri*, w. *biaru*), employed in a language whose flexions, syntax, and other basic vocabulary were essentially Arawakan.

Until the present « Carib Reserve » was formed in 1903, the Indians were scattered in various settlements along the north, east, and south shores of Dominica. The reservation is situated near the middle of the windward coast, and comprises 3700 acres of rugged indented coastline to which spurs run down from a mountain chain running roughly north and south. By the middle of the seventeenth century, the Dominican Island-Carib had, according to du Tertre, acquired a few slaves; and it is probably with these that miscegenation started. Today the Reserve has about five hundred inhabitants, of whom not more than a fifth can reasonably be considered as « full-blooded » Amerindians.

Plant lore among the Carib may be roughly divided into three classes:

1. Species, wild or cultivated, which are or may be used for food or drink.

2. Species, wild or cultivated, which are or may be used for domestic purposes, including the making of dugouts and all implements and utensils pertaining to hunting, fishing, gardening, food gathering and preparation.